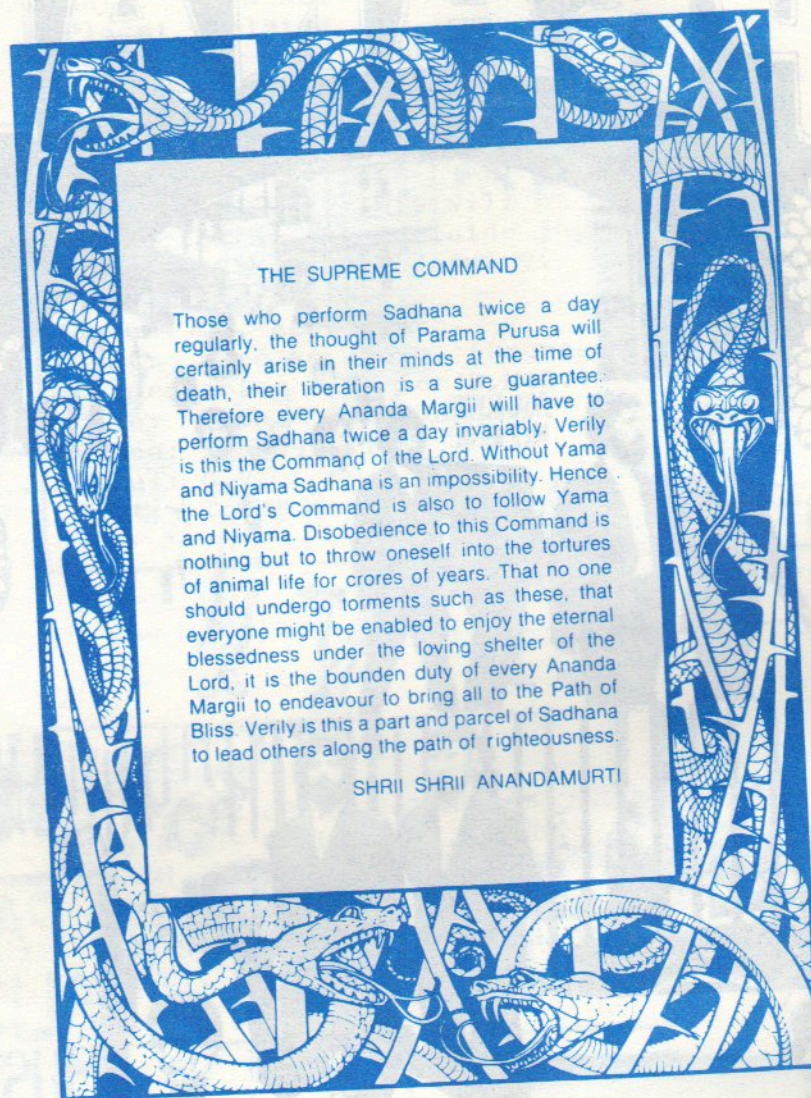


# PRANAM



ANANDA MARGA · SYDNEY SECTORIAL NEWSLETTER ·





#### THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the path of righteousness.

SHRII SHRII ANANDAMURTI

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# THE SOCRATIC METHOD OF SVADHYAYA

Dada Abhiik

Many and varied are the roads to wisdom. In the Western tradition the Socratic Method has always commanded a great deal of respect. The technique itself is fairly simple - ask a question and look for an answer. However, the results of this Socratic Method are truly amazing. Perhaps Socrates was aware of the same principle that Jesus propounded when He said: "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you: For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Of course the Socratic Method has certain inherent defects as well. The foremost problem is the determination of a suitable question. To formulate a question one must recognise one's own ignorance. This often proves quite difficult. We have volumes and volumes of books cataloguing our wealth of information, but very few books indeed exist which outline the areas of human ignorance. Furthermore, even recognising one's own ignorance may not be sufficient for formulating a good question, as one might in any event remain confused as to a systematic approach for entering the realm of the unknown. Without a guide, it would seem both dangerous and uncertain even to pose many questions, let alone to accept any answer as definitive or correct. For this reason, we who walk the spiritual path, ever delving deeper into the mysteries of our own being, feel the Grace of God frequently as darkness becomes light, and light

leads further into darkness, until all darkness is subdued and light is all there is. Surely it is nothing else but the Grace of the Guru (the Spiritual Guide) which supplies us with the answers to our questions, but is it not equally HIS Grace that we arrive at the suitable questions in the first place? BABA alone furnishes us with the divine inspiration to ask questions, and HE carries us forward by means of that intuitional practice which HE HIMSELF has given us to a more enlightened state of being which can only be described in terms of proximity to HIM.

Perhaps a simple example from the experience of a close friend will help to elucidate this point. Recently Michael (I won't mention his last name so as not to embarrass him) was contemplating the Five Fundamental Principles (FFP) of PROUT. At first he was wondering what is the inter-relationship among these five Principles, i.e. what is the matrix on which they operate. Then he got to thinking about the even more basic question: why are there five principles, not three or ten or one. And it was soon thereafter that he realized that these five principles correlate to the five layers of the Collective Mind. (N.B. Just as each individual mind has five layers, Paincakosa, so also the different collectivities - any size society or even Cosmic Mind - have five Kosas or layers.) Thus the first Fundamental Principle relates to the collective Kamamaya Kosa, the second Principles to the Collective Mano-



maya Kosa, and so on and so forth. Each of the Principles offers the basic guideline for developing and/or perfecting its corresponding Kosa of the society. Thus PROUT is a theory which exists to perfect the Social Organism, and hence BABA concludes HIS presentation of the FFP with the statement: "This is a Progressive Utilization Theory published for the good and happiness of all."

Needless to say, by discovering the answer to the question, "Why five Principles?", the first question was easily answered as well. The matrix becomes like that of a lotus flower having five layers of petals - the innermost layer representing the first Principle and the outermost layer representing the fifth Principle.

But of course, the process of enlightenment did not end there, because these questions and answers then naturally led to a closer examination of each of the FFP in order to discover if the above explanation was actually correct. Quite obviously Michael only had a possible solution to his questions, a theory we may say, which had yet to be substantiated. On examining the original English version of the FFP there was only scant evidence to support this theory. For example, the Atimanasa Kosa (third layer of mind) deals with samskaras, and the word "potentialities" in the third Principle seemed similarly to relate to such a concept. However, in the original English version, the word "potentialities" also appears in the 2nd Principle which definitely reduced or obscured the significance of this observation. In order to resolve this problem the best approach seemed to be to consult the Samskrta Sutras in Ananda Sutram. There it was discovered that the word "potentiality" is correctly used in the 3rd Principle, whereas its use in the 2nd Principle is somewhat misleading if not completely inaccurate. At that stage, Michael felt sufficiently confident and justified in

proceeding with a fresh translation of these FFP from the Samskrta (keeping as close a relation as possible with the original Principles, while nevertheless taking care to provide the most accurate translation he could achieve). The net result was almost startling - it was virtually a "new" interpretation of PROUT! At present this revised version of the FFP is under consideration by the appropriate authority at Central level (presumably the Board of Tattvikas), but in the meantime there can be little harm in enunciating the FFP as translated from the Samskrta by Michael with considerable assistance from several Avadhutas (who for now may prefer to remain anonymous). These Principles are as follows:

1. There should be no hoarding of wealth without the permission of society.
2. There should be maximum utilization and rational distribution of the crude, subtle and causal resources.
3. There should be maximum utilization of the physical, mental and spiritual potentialities of the individual and collective organisms.
4. There should be a proper adjustment among the crude, subtle and causal utilizations.
5. Utilizations vary in accordance with time, space and form; these utilizations should be of a progressive nature.

Please note carefully that this is definitely not an official or approved version of the FFP. This revised version of the FFP has been included here only to stimulate further intelligent discussion of PROUT and to give evidence as to the glory of God as manifested through a proper application of the Socratic Method. Perhaps the consideration of these proposed Principles will help the reader to formulate for himself/herself new questions and by answering the same to reach thereby



a deeper awareness of HIS Ideology and a closer touch with HIS Lotus Feet.

## HUMAN VALUE VS SOCIAL VALUE

After crossing the evolutionary stages one by one from the distant past man has at last reached the present stage. His journey is continuous but has never been done or accompanied. He has come along with his society also. Even in the undeveloped primitive circumstances of the past man used to live in a clan or tribe. It is so because, he can neither live nor procure the means of livelihood all alone. An individual finds it impossible to maintain his existence if he ignores the collective life. Man is essentially a social being. When one thinks of man one is reminded of society in a natural course. Thus his existence is two-sided, one - he himself, his individual existence and the other - he as a member of society, his collective existence. Man's worth is to be ascertained after taking these two sorts of existence into account. One is the social values and the other is the human values.

Man's social values are ascertained with an eye to his social responsibilities. As a member of society he has to discharge certain duties and responsibilities. He

who shoulders a big responsibility is naturally accorded recognition and respect, because the good of all is linked up with the discharge of duties... The truth is that man has, always and everywhere, paid tribute to the social values. Never for a moment has anybody respected the human values or humanity.

Human cardinal principle is a silver lining between the psycho-spiritual and spiritual strata of human existence. The meeting point of the spiritual and the psycho-spiritual strata is what is known as the human cardinal stratum. Human existence is trifarious, a combination of three streams - physical, mental and spiritual. Most of the people cannot transcend the limits of their physical existence. Crude worldly enjoyment becomes the only object of their life. They are the embodiments of monstrous nature or beastliness. They are always tormented and goaded as well by carnal desires. Subtle feelings of life, subtle expressions and subtle practices are all beyond their reach. What they know is their body and physical requirements. There are others whose concern is



not only with their body but with their mind as well. They feel that it is the supremacy of mind that has differentiated them from animals. They control their way of life by the desire for mental satisfaction. By virtue of their subtle practices they produce poetry, poems, art, music and sculpture. They express themselves through mercy, sympathy and love, friendship and pity. They feel that mind flows only to come in close touch with the infinite and hence they direct their energies to contemplate the Transcendental Entity. They are the spiritual aspirants in their work-a-day life. And they are the human beings worth the name. At the magnetic attraction of the Cosmic Consciousness a spiritual aspirant rushes forward and reaches a stage which is the end of the mental existence and the beginning of spirituality. He is not an ordinary man then. He is, in short, a god. It is desirable and a duty as well for every man to reach the stage of confluence of the mental and spiritual strata. It is the climax of the progress of humanity. Hereafter humanity ceases to exist. What remains is the majesty of divinity. The finish of animality is the starting point of humanity. And the divine bliss finds its starting point as soon as humanity reaches its highest peak of progress. Where animality ends, humanity begins, where humanity eliminates, divinity starts. The meeting point of the highest form of humanity and growth of divinity is the basis for ascertaining the human cardinal principle.

A glimpse into the history of man will tell us that human values have nowhere been honoured. What is worse, nobody has looked upon humanity with sympathy. Man has respected those who might serve his interest. Humanity has been set at naught, while those who are on the higher rostrum of society have been respected. It is really difficult to climb down from the high position of vainglory and rub shoul-

ders with the down-trodden people. Neglect of humanity has become acute towards the end of each era. ... The idea of vice and virtue has developed and also codes of justice and scriptures have been formulated with different religions as the foundation-stone and for the fulfilment of vested interest these scriptures have been bruited about to be the message of God. This explains why humanity yells at the altar of the so-called gospel contained in the scriptures. If anybody dare to ignore or oppose that gospel or the system embodied in it, he is subjected to severe punishment. To hobnob with a man of different caste is a great sin - so goes the dictum; and he who commits this "sin" will be excommunicated. He may have to expiate in accordance with the scripture and sometimes the magnitude of his penance may become the cause of his death. If anybody prays for the milder dose of punishment, the social chieftains express their helplessness. What else can they do? They cannot defy the scriptures! Those who are imprisoned in scriptures are not expected to know the worth of the human life. Crores of years, lives and stages are required to get a human body. And this is why it is said that rare is the life of a human being. But nobody knows how many invaluable lives have been nipped in the bud or how many innocent people have been butchered at the altar of the scriptures.

Vice and virtue are the outcome of mental perversion under the influence of time, place and person. The type of mental perversion which is vice in one country or in one age passes for virtue in another country or in another age. Thus it is injudicious to attach absolute importance to the notion of vice and virtue nurtured by some individuals at a given time. Because vice and virtue have their origin in either some religious faiths or some social prejudices grown for some



natural or other causes or both the factors combined together and this notion undergoes changes with the change in time, place and person. In ancient India the people dragged the grief-stricken women languishing at the death of their husbands on to the funeral pyre and burnt them to death. They remained unaffected when they did it, because it was virtue according to their scripture. But it is vice today. This counterfeited religious feeling has exploited the people time and again. Reposing blind faith in the injunction of the scriptures man used to derive pleasure from the cruel human sacrifice... Nobody knows how many millions of women had to weep away the sleepless nights after having fallen prey to tortures which had no redressal. The sway of the scriptures has like a steam-roller smashed all their emotional feelings, hopes and aspirations, sorrows and sufferings. Nobody has paid any heed to their sobs or lachrymose outbursts. The irrational norms based on vice and virtue have been for man a perennial source of injustice. Humanity has always been hated and trampled.

Let me reiterate, by slighting man or neglecting humanity no scripture should claim its supremacy. Scriptures are all man-made and they are composed for making the human life comfortable. Scriptures, however, should rule us, but this rule should in no way send us to graves. Their usefulness lies in ensuring us freedom from all sorts of bondage and leading us to merge into the Cosmic Consciousness, the source of all and everything. It cannot be accepted that scriptures should throttle man to death or arrest the natural movement of man by coming down heavily on him.

The notion of vice and virtue should be formed with an eye to the human values and not the whims of certain individuals. Man will need to go to a stage wherefrom there will be no question of going ahead. The deed which opposes this natural movement of man is vice and what

cooperates with him in his onward march is virtue. To exploit an individual, a group or the rest of society for one's own interest or the interest of a group and whatever is done to rob man of his right to exist are all vice. And there must be provision for punishment. But punishment is not an end in itself. Its utility is neither to kill one nor to deprive one of achieving progress. Because in doing that the inflictor of punishment is involved in vice. Hence punishment will be always for rectification. The human values will therefore be the basis of the penal code. Our social scripture says, "First, persuade the offender by sweet words. Secondly, use harsh words in order to convince him. At the fourth stage warrants the adoption of penal measures against him. The humane appeal is at the root of inflicting punishment in this way.





Hence instead of hating man the Sadvipras will encourage each and everybody to build his career nicely. This will be the principal duty of the Sadvipras. Nobody should be allowed to think that he has been doomed for good.

At present the worth of life is ascertained with an eye to money:

Yasya'sti vittam sah narah kuliinah  
sah panditah—

Sah shrutaban gunagnah sa eva  
vakta'sa ca darshaniyah.

Sarve gunah kancanama trayanti.

He who possesses wealth commands respect and passes for a noble man. Nowadays if you have no money you cannot expect to get honour. The poor people belonging to all other classes have to woo the moneyed men just for the sake of earning a livelihood. The human values are a taboo here. Man is now but a medium of earning money. The rich have purchased all the brains with their money.

Man today pays respect also to those who occupy some high posts. Dignity is attached to post or rank. At the arrival of the Railway Minister, the Station Master makes a lot of arrangements, but never for a moment looks into the troubles and inconveniences of the ordinary passengers.

Nowadays the so-called educated persons take pride in their education in so much that they hate the illiterates and avoid the company of the common people. Hence they eschew the rural life and live in towns. When the question of going to the village arises, they argue, "What hell shall we do in a village? There's not a single man to talk to. Only the idiots live there." This explains why all attention is focussed on to the city life and why the villages remain neglected as usual.

Another glaring example of the dishonour of the human values is the present judiciary. If a man is arrested, he will have to stand on the accused's dock and face trial based

on evidence and the lawyer's eloquence, no matter if he is guilty or not. A criminal, if he has money, may come out unscathed through the legal intricacy with the help of a famous lawyer. And a not-guilty, if he has no money, cannot appoint a good counsel and is eventually sent to prison. If a thief is set free, it is a crime, no doubt; but inflicting punishment to an innocent man is a great sin - a severe dishonour of humanity. One of the notable causes of the present-day crimes is the scarcity of honest men. Those who are honest try to follow moralism in their private life, but at times are forced to bid farewell to moralism under the unwieldy load of poverty. In course of time, they may have to go to the accused's dock under the charge of theft. Law has nothing to do with their poverty which has goaded them to steal. And if they are convicted and sentenced to imprisonment, there is no provision in law for the maintenance of their families. And as a result the children belonging to such families will have no other way to live than to become pickpockets or have recourse to stealing, and their mothers, unfortunate as they are, will have to sort out the way leading to the underworld and for the sake of existence have to embrace an ignoble and sinful life. After release from jail their husbands will be hated and spoken ill of by society and out of sensitiveness to such affronts they will be forced to select stealing as their profession. IN this way hundreds of families are being ruined every day. Nobody feels their agonies or comes forward to sympathise with them. Because today man is not the object of concern at all. The blackmarketers who escape punishment by virtue of money are now occupying the commanding position in society. Because 'the more you are crafty and hypocritical, the stronger you are.'

To a sadvipra the value of human life surpasses all other values. Be it state or scripture, society or religion the significance of every-



thing lies in developing humanity to the optimum point through knowledge, culture, health and affluence of life. It is for the unfoldment of humanity that civilisation has so many implements, the state presents various forms, theories multiply and the scriptures abound in ordinances and regulations. What hell does the state stand for, what is the use of these regulations or why are the marvels of civilisation if man is deprived of manifesting himself, if he does not get any scope to build a good physique, to invigorate his intelligence with knowledge and to broaden his heart with love and compassion? Instead of being conducive to lead man to the goal of life, if the state stands in the way then it cannot command loyalty, because man is superior to the state.

It is customary to prefer social values to human values. The sadvipras want to strike at the root of this custom. To them, human value precedes social value. Man forms the society and hence the human values will lay the foundation for the social values. In other words, those who pay respect to human values will be entitled to social values. It has been said earlier that human value is nothing, but to treat joys and woes, hopes and aspirations of many sympathetically and set him on the pedestal of divine majesty after leading him to the cosmic consciousness... The sadvipras will pick up this neglected humanity and arrange for its revival. To them no sinner is contemptible, no one is a rogue. A man turns into a satan or sinner when for want of proper guidance he is goaded by depraving propensities. If his depraving propensities are sublimated, he will no longer be a satan; he will be transformed into a god. Every course of action of society ought to be judged with an eye to the dictum: "Men are divine children."

Thus the purpose of the penal code which will be framed by the sadvipras will be to rectify and

not punish a man. They will knock down the prisons and build rectification camps. Those who are not inborn criminals, in other words, those who perpetrate crimes because of some organic defects ought to be offered treatment so that they may humanise themselves. First and foremost, their want is to be removed. The significance of society lies in going all together. In the course of a journey, if anybody lags behind, if in the darkness of night a gust of wind blows out the lamp of anybody, then we should not go ahead leaving him in the lurch. We should extend a helping hand to him and light his lamp with the fire that makes us ablaze.

But when the question of social responsibility arises, it will be considered with care and caution. An irresponsible man cannot be entrusted with social responsibility. Because, those who will shoulder it will lead man to development and correct the ways of life of the sinners. But if they themselves are sinners and if they go on with an evil bent of mind, then it will not be possible for them to discharge social responsibility. It has been said, "The society is the name of the group of those unified individuals who are engaged in minimising the gap between the two points, one of the first expression of moralism and the other of establishment of universal humanism." So social responsibility should be entrusted to those who are capable of discharging it creditably. If society starts from moralism, then those who will be at its helm must be moralists. And moreover they must be universalists, since society aims at establishment of universalism. If the gap between moralism and universal humanism is to be conquered, the spiritual sadhana is a must. They, therefore, must practise austere sadhana. Their philosophy of life will be, "Morality is the base, sadhana is the means and Life



Divine is the goal." This great responsibility must not devolve upon those who themselves are guilty. Unless and until they correct themselves, they will not be given any social values, though they will in no way be deprived of human values. At present social values are given importance, but those who are selected for discharging social responsibility do not possess the afore said qualities. They have occupied the posts either for money or for recommendation, but no social good has been possible. So there is an instruction in our social scripture, "Nobody should be overwhelmed at the tall talks. Competence is to be judged on the basis of one's activities. Whatever sphere you might have

been in, you have ample scope to serve your society. He who contravenes Yama and Niyama should not get the opportunity of representing the people. If power is given to an incompetent man, it will be equivalent to lead society astray in cold blood. The sadvipras will install fit persons in power and the social order which will be evolved by virtue of their leadership will give due importance to each and everybody. In this new society based on neo-humanism every man will find his life worth living. Man will get back the position of his honour.

- Shri Prabhat Ranjan Sarkar

(From "Cosmic Vision", June '78)

Marga Guru Shrii Shrii Anandamurtiji was given a royal ovation by over 7,000 devotees when He arrived at Calcutta Airport on 31.10.78. Hundreds of Calcutta citizens, who are not members of Ananda Marga, were also present at the Airport for hours on end just to have a glimpse of the Rev. Margaguru. After the plane landed at the runway, Baba was escorted to the lounge where He was profusely garlanded and showered upon with flower-petals, amidst continuous blowing of conches. Thereafter the Marga Guru was escorted to his Calcutta residence by flower-bedecked car preceded by pilot vehicles and followed by a convoy of cars, amidst the continuous shouts of jubilation and waving banners.

It was a sight to see thousands of devotees, young and old, waiting in line before the Airport building, chanting Baba Nam Kevalam which forty Bhairavas were dancing the Tandava. The whole Airport was surcharged with joy and spiritual vibration. The Airport Authorities also seemed to be caught with the mood of festivity.



# SADVIPRA SAMADHI

Narada Muni

In both classical yoga and Ananda Marga yoga, Samadhi is the goal. Samadhi in its highest state, is called Nirvikalpa Samadhi or where the unit mind merges into the pure unqualified Consciousness or Nirguna Brahma. There are however many other cruder or qualified forms of samadhi which can be experienced before achieving this ultimate samadhi. For example, except for the first chakra, Muladhara, every psychic centre in the body gives a degree of samadhi, sending the sadhaka into progressively higher states of consciousness, bliss and knowledge than previously known. Sometimes tears of joy and bliss roll out of the meditator's eyes, other times one might fall into a super ecstatic state, oblivious to the outside surroundings. And so they vary from sadhaka to sadhaka.

For the sadhaka starting out on the spiritual path, the idea of samadhi is very attractive but no matter how hard one tries, samadhi, of any kind, usually remains confined to that of a pleasant idea. It is in fact this effort to get samadhi that hinders to a large degree the achievement. As long as one is doing sadhana for some egotistical motive, real progress will not be made.

Sadhana is the most natural expression of one's self or spirituality. If asked why one does sadhana, the answer should be simply because it is the (humanly) natural thing to do. It is not done for achieving some kind of experience or concentration; it really should be done only as an expression of one's human nature. From a devot-

ional point of view, it can be said that it is done for the pleasure of BABA. Whether or not one gets samadhi is not the sadhaka's concern, only that a sincere effort is made to do the spiritual practices properly as taught by BABA. And, ironically, when the desires for so-called "results" in sadhana are gone, samadhi often comes!

Still, the lower forms of samadhi at least can be achieved in time by anyone if enough meditation is done, but as far as pleasing BABA and getting emancipation or salvation (Nirvikalpa Samadhi) is concerned, it will be impossible as the goal of sadhana is achieved only by the grace of Guru.

But sadhana alone is not the path of Ananda Marga as the real aim of our great Ideology or spiritual path is sadviprahood and Sadvipra Samaja. For this not only sadhana, but also service and sacrifice are needed.

Service is part and parcel of sadhana as meditation by itself makes one lethargic and arrogant. Combined together, sadhana removes the vanity produced from service and the service gives dynamism and compassion. Service is thus just as much a part of the spiritual path as sadhana. It is so to speak, the objective expression of one's spirituality. Without real selfless service, one's spirituality remains wastefully bottled up in the sadhaka's egotistical mind.

The essence of both sadhana and service however, lie in sacrifice. To sacrifice or surrender one's ego to the altar of the almighty Brahma is sadhana and to sacrifice one's vain feeling of doership to BABA is ser-







# MURALS

vice. In other words, to sacrifice and surrender one's ego is both sadhana and service or devotion (Bhakti). It is a fact that there are some paths great in sadhana and other paths great in service but it is the path of Ananda Marga which is the greatest for sacrifice. This is something which all Margis come to realise sooner or later.

In the beginning, the sadhaka may "try" to achieve samadhi. Due to samskara or BABA's grace, in time it will usually be achieved to some degree. But according to BABA, the samadhi experienced in sadhana is not what we should want. Rather He talks of a kind which one can get while selflessly working, sacrificing and surrendering for His mission. This ideological samadhi is truly the greatest samadhi for a devotee to have. Here one literally feels that BABA is doing everything. All of one's actions, even thought and ideas, are realised as His. The devotee

becomes His instrument and "watches" in ecstatic bliss as BABA uses his or her mind and body for great Ideology. All ego and vanity melt into surrendered love for Him.

Everything now seems easy as work becomes a carefree flow. Personal problems and defects, opposition, persecution and suffering lose their significance. Obstacles still present themselves to be solved and overcome but no longer are they viewed with aversion and as troublesome. Being filled with His Grace, His strength, courage, knowledge and conviction, one becomes a fearless sadvipra. In the beginning stages of this samadhi, devotion may wax or wane according to one's purity and surrender but as one becomes established in sadhana, love and sacrifice, BABA grants this samadhi in a permanent way. Sadhana and service are of paramount importance for DHARMA but it is sacrifice which gives them maturity and makes one a Sadvipra.



# MURALS



RAWA in Sydney has set up a wall mural group to organise the painting of community wall murals in Sydney. We have been offered a wall in Darlinghurst to inflict our creative genius on as our first project. We are getting a lot of enthusiastic response from artists and community workers to participate in the various stages of the project.

We started about six months ago by just talking to people about the

intention of doing such a project followed up by advertisements in DHARMA. We had a few responses from people who are interested and are keeping in touch with them. It was through one of them who had heard about the Darlinghurst Community group wanting to have a mural painted in their locality, that the project became a reality. Since then the project has gained tremendous speed.

We are learning that the most



important function of RAWA is to organise and to provide the initiative to get projects off the ground and to get artists to participate in the projects. We should not depend on Margiis supplying the total human power for all the projects. By nature artists are shy of being involved in organizational work and it is this factor that allows them to be exploited. BABA is training us to be doers and leaders and this is the one asset that is badly needed to wrest the control of the arts from the greedy hands of the Vaeshyas. We should organise and teach artists to organise themselves. Artists can no longer afford to hide away and say, "I only want to develop my art". The price they pay is that by ignoring the mundane sphere of life they allow themselves to be mastered and manipulated. What use is it to create masterpieces when they themselves are slaves to those whose god is money and prestige?

To participate in setting up a wall mural is excellent training in public relations, in politics, in administration, in research, and in interpersonal relations. It is these that will take up most of the time, the actual painting of the mural being the least of our problem. However, it is the ideal project for RAWA to be involved in. It is a 'people's art' and is not amenable to being traded for profit. It involves the active participation of the local community. It instills a sense of identity to the area. It is an expression of the problems, and hopes of the people. It stimulates the people to think about what is really happening and hence hopefully to come together to provide the solution to the problems. Hence it can be seen that a wall mural is not just a large painting but a catalyst for social change.

To initiate such a project requires only one person to do the organisational work and to rally the help of artists and other organisations in the later stages of the project. The organiser doesn't

even need to be an artist. All that is required is the will to do it and plenty of faith in BABA. Place an advertisement in the local paper today that says: "Wanted - Community Mural Painters. Contact ....." BABA will do the rest.

P.S. Read the latest issue of DHARMA for more information on wall murals.





# RAWA

When my brother announced that he was going to art school to study fine art there was dismay, cynicism and evenderision amongst the vaeshyan relatives and friends of the family. They believe that he was being self-indulgent, idealistic and hence lazy, and that he will never be able to make a living out of it. He proved them wrong on all counts.

Few have the strength to persist - the others fall by the wayside, their artistic potential crushed by the tremendous social and economic odds against them. Prejudice and ignorance of the true role of art in the life of society is depriving humanity of one of the most glorious divine gifts to the world-beauty. Being a subtle medium of communication it has tremendous influence on society. How art is used and what sort of art is allowed to exist has great implications for society.

Let us trace the role of art through history and see why it is in the state it is today. In pre-historic shudra society art has no place in the lives of the people - all their time was devoted to the task of existence. With the advent of the sk'attriyan age, community developed, hence giving some members of the society time to think, and ponder on the human condition and to suggest solutions to the problems facing them. It is amongst this class of people that art flowered. It was not until the Viprian age that art became an exclusive activity. From being used to extoll

the glory of the sk'attriyan rulers it became the hallmark of individuality and free expression. However this freedom of expression was short-lived for the Vaeshyas came on to the scene soon after. Not that we should mourn its passing for it is then that the concept of "art for art's sake" was born. Those who practised fine art during the Vipra era were the idle rich, children of the propertied nobles who have no definite role in society. Self-indulgence is expressed in their life and art.

During the Vaeshyan era art patronage became popular; each merchant family vying for the talents of the best artists. Leonardo Da Vinci, Raphael and the other classical masters were patronised by the various merchant families. However during the industrial revolution the appreciation of art for its own sake was





replaced by commercial value. What does not sell has no value. Art became a commodity to be sold to the highest bidder. It also heralded the advent of popular (Pop) art, subject to the mediocrity of the common denominator. Based on Vaeshyan values the only criterion of worth is commercial potential.

True art is art for self perfection and in the service of humanity. True art is the living conscience of the people, to capture in sound, form, colours and movement the place of society in the stream of life. To learn from the past and to look into the future. To inspire society towards its ultimate destiny. Vaeshyan values have no room for such things. Such views are untenable in a sad-

vipra society. The principle of maximisation demands that we should serve society in the field that one is best at. Talent is born, not made, and hence very rare. Where talent exists it should be nurtured and encouraged. It takes years of dedicated effort to develop talent to its optimum. If the talented artist has to spend most or all of his/her time at some mind-deadening job just to subsist, they cannot improve. Thus is great inspiration lost to this world.

It is the responsibility of the collectivity to support the physical existence of the talented artist so that maximum time can be devoted to the practice of art.





# THE FLAME OF PEACE

By Naciketa Deva

As the flames burned upwards  
And she sacrificed her body  
People turned and stared in horror  
Thus she chose to embody mankind's pain.

As the flames burned upwards  
The United Nations leaders  
Could not hide their ashamed faces  
They were exposed by the fire, of her love.

CHORUS: Shanti is the Ocean  
of Divine Peace  
She truly knows now  
that Supreme Soul  
To be her own.

People when they saw her picture  
Said that surely it was madness  
To give one's life in painful ending  
Out of love for mankind (isn't that what Jesus did?)

All you lovers of Humanity  
Do you think your love is great enough  
To dedicate your lives to this cause?  
To uplift minds through your selfless sacrifice?

(CHORUS) As the flames burned upwards  
Like a beacon lighting up the future  
Let it not be forgotten  
How she showed us what Love is, for us all.

Yet this is no time for sorrow,  
Victory to those who give their lives for this cause  
For surely they attain Salvation  
Now she's in that place we're all going,  
within ourselves .....  
There is an Ocean of Peace,  
Shanti is the Ocean of Divine Peace.



AC. VIMALESHVARANANDA AVT.  
Asst. Central Sec. Renaissance Universal.

By this time you might have received the news of four DMC's in a row in India (Nov. 78). As it will spread spiritual vibrations all over India it is also going to speed up the work to an extent one can hardly imagine. BABA is already in Calcutta (on 31st Oct.) before I left. As soon as He sets the pace of work in India He will be taking a global tour, maybe in the first quarter of the new year. (I think that the legal complications will be over by that time). This will be a historical tour and we must prepare ourselves for the same. Increase the number of Margiis, make them strong and spread the network of our constructive activities. As far as RU/RAWA is concerned, there is much scope to increase our activities. We have done very little till now. Lord wants us to form more and more RU clubs, drama clubs, bring in the intellectuals, artist community, writers-journalists in our contact. This needs more LFT's - more RU workers. To this end Istanbul LFT training centre will prove a great help. I hope to start it in February 79.

In 1971, I remember, after the historical Ranchi DMC, Baba was enquiring about His RU speech (Symbolization and Expression). Dr. Ramesh of Ranchi and myself were with Him that day. In course of His talk He said, "I have a number of RU speeches ready on different subjects. But at present I deliver only one speech a year. I can think of increasing the frequency if these boys work more vigorously for RU." Again before a year or so (1977) He said that the worst sufferer of His imprisonment was RU. He is really very much concerned about RU as He is its President.



# Sectorial Seminars

A Sectorial Seminar will be held at Anandapalli from 25th - 29th Jan. It should be noted that the term Sectorial Seminar is very appropriate. Some people have got the wrong impression about this, the common idea seems to be that there will only be DP and AJM programs. This is not so. Whilst the bulk of RU, Education and RAWA activities will be held at the Adelaide retreat, eg all the board meetings for these departments, business, etc. will be dealt with in Adelaide, there will be activities from these departments at Anandapalli. There will be lots of bhajans, kiirtan, BABA stories, board meetings for all the other departments will be held there.

This seminar is important to all Margiis for many reasons. Firstly it is the first time such a thing will have occurred at Anandapalli. It will be a good trial run for DMC which we all hope will take place very soon. The money acquired from this retreat will go towards developing Anandapalli

for DMC, also for providing toilets and showers for the January retreat. Money is required urgently for this project.

Most people have been to Anandapalli and know it to be the ideal site for a retreat. It is situated a few miles from Stanthorpe in Queensland in a rustic area. Much of the land is cleared for orchards but there is much untamed bushland ideal for long walks. A dam has just recently been completed, this will provide an excellent swimming area.

Accommodation: There are several buildings at AP which will give comfortable accommodation for families and some single people. Some people will have to erect tents. The large storeroom will be renovated to provide a large DC room/meeting hall.

Anandapalli needs to be developed. The January seminar will be the catalyst for this development. Please support your master unit by attending this seminar.

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The combined sectorial RU, RAWA and Education Seminar will be held in Adelaide from Dec. 29th - January 3rd. Nirainjana is organizing this. At this stage cost has not been announced. The first three days of this seminar will consist of practical workshops investigating Ideology more deeply and applying its principals to existing movements and groups in society. After this general ideological introduction there will be specific RAWA, Education and RU workshops.

Activities planned include:

1) discussions on the implications of

Dharma, Ideology, Morality and Spirituality.

2) Workshops on the extent to which existing social movements are unideological. How do we distinguish the Ideological from the un-ideological? Who are our real friends and our real foes?

3) Seminars on increasing our Ideological consciousness of modern social issues.

4) "Star-power" - a trading game highlights the motives and results of exploitation.

5) Stimulating and inspiring RAWA



programs.  
6) Akhanda Kiirtan on New Year's Eve.

7) workshops on RAWA, Education and RU.

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The WWDSS will be held in Adelaide immediately after the Sectorial Seminar, that is, 3rd January to 6th January.

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## sectorial review

Melbourne: Courses at learning centre and technical college continue. Ananta has been asked to write an article about the course for the Learning Centre handbook to be published next year. A course is also being held at the State Teachers College. Nirainjana gave philosophy class and conducted an RU workshop at the jagrti. The latter was very well attended. DHARMA magazine was distributed.

Hobart: A successful camp for teachers and students was held early in the month. Schools seem to provide the most opportunities for prakar. A pamphlet for the boys school was produced and distributed at the Saturday Markets along with a display of a photograph board showing various aspects of AM education. Prospectus for sisters' school has been drawn up. A free householder newspaper which is distributed State wide did a front page article on AM schools. This provided very positive advertising for AM and for the school. Massive poster campaign held to advertise disco to raise money for AMURT. "Sister" distributed at the Market is selling very well. Letters were written to newspapers to counter negative comments in earlier editions of the paper. DC and a bhajans party were held as a farewell to sister Drdhamati. Kaoshikii Nrtya and Tandava competitions were held. Winner of

Tandava competition was ERAWS and winner of Kaoshikii competition was WWD.

Brisbane: Dada Vacaspati spent two weeks in the unit. AM banner was made. Public sadhana was performed. Courses at jagrti and at Noosa Heads continue. Regional retreat was held at Anandapalli from Nov. 10 - 12. This was well attended by people from Brisbane, Noosa, Stanthorpe. Three brothers were initiated and two brothers received new names - Madhava and Devanatha.

Wellington: Dada Kashul toured Auckland and Wellington. Tantra slide show was shown. Two people were initiated. A new slide show is being prepared also a pamphlet explaining AM in light of the present situation. Pamphlets were printed to publicise women's talk at Indranii's house. Didi Malinii toured Wellington and Auckland and initiated two sisters. A regional retreat was held at Gisbourne. This was well attended. Dada Abhiik, Didi Malinii and Dada Kashula gave inspiring classes.

Adelaide: Course being held at the jagrti is almost finished. Four people are seeking initiation. New six week course is being set up at the jagrti and another at Henley Beach. A talk was given by Didi Cinmayii, attended by 15 people, most of whom expressed desire for



some sort of follow up. O.S.C. is well attended. A great deal of energy is going into the project of establishing a house for brothers from the soup kitchen. This is be a living area for the more responsible ones and a community centre for the others.

Perth: Bhaktaviirya's philosophy class continues with much success. Dharma pracar committee was formed and meetings held. Didi Cinmayii visited and gave a public talk and a house discussion the following night and later a talk on "Sexism" at a women's meeting. A seminar was held. This started with 1½ hour kiirtan, DC, then two hour class on Ideology

conducted by Didi. GV camp held from 10th - 12th, well attended. A tree planting ceremony was held at "Asitiima" house. Ganga is working hard with this project. Four people are living there at present.

Canberra: Posters and leaflets for the "Stop Smoking" course prepared and printed. A newsletter called "Yogis Yak" is being written and printed. This magazine will be distributed in Canberra to the general public. It will contain articles of philosophy, diet, etc and news of classes. If it is well received or a demand exists distribution will be extended to include other states.

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## ru workshop

In October and November Renaissance Universal arranged one day Ideological workshops in Sydney, Melbourne and Adelaide units.

The workshops consisted of discussions centering around more precise understandings of Ideology in our individual and social lives.

Topics covered included the relationship of Dharma and Morality to Ideology, the philosophical meaning of Ideology in terms of Kosas and how Ideology is different from most Western systems of philosophy and practice.

Other topics of a more social orientation distinguished the various modern political, social and religious movements from Ideology, and made clear the meaning of Nuclear and Peripheral Ideology and of the different types of social revolution.

All those attending found the discussions stimulating and at times illuminating. The purpose of the workshops was not so much to convey volumes of abstract facts but rather to point out the linkages and patterns relating the central

and most important ideas of Ananda Marga's Ideology.

Studying our philosophy can become tedious and frustrating if one is not able to see the relationships between a specific point of social or spiritual philosophy Baba makes in his books and the broader theoretical and practical problem or idea that it is describing.

Understanding of Ideology and philosophy does not only require an understanding of the relationships of ideas but an enthusiasm and willingness to learn. Understanding requires intellectual effort and if the RU workshops have succeeded in encouraging and inspiring greater ongoing intellectual dynamism then they will have been very successful.

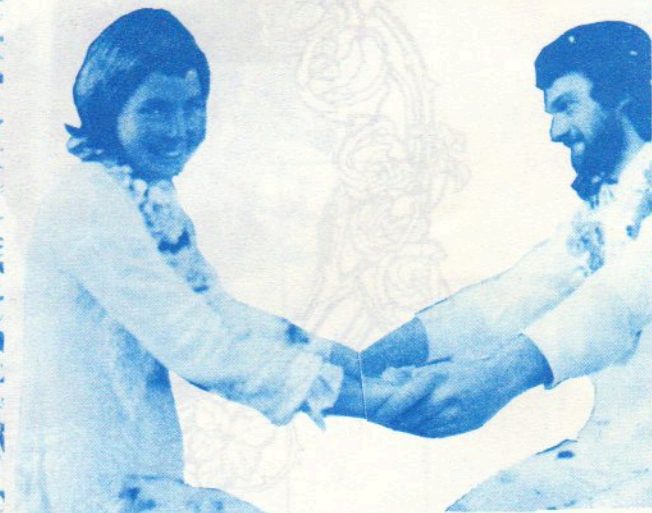
It is hoped that the Adelaide Sectorial Seminar will be able to achieve the similar goals for all of RU, RAWA and Education, that future RU activities more specifically directed towards Margiis will help promote and sustain greater Ideological perceptiveness and discrimination amongst us all.



# WEDDINGS



Jagannath and Liila



Amalina and Karun







"You perform actions by your mind, by your hand and legs. Sometimes you can do mental action but cannot do physical action, because of fear of society or otherwise. The person who has narrowed the difference between his internal action and external is a true man. The inner and outer man should be one. If a dual personality develops side by side, and if the difference between the two personalities becomes great; then the man dies. The double personality is very dangerous for human development. Make them one."

- BABA -

FASTING DATES FOR 1979

N.

F.M.

JAN.	9	24	24	13
FEB.	8	23	23	12
MAR.	10	24	28	14
APR.	8	22	26	12
MAY	8	22	26	12
JUN.	6	20	24	10
JUL.	5	20	24	9
AUG.	4	19	23	8
SEP.	2	17	21	6
OCT.	2	17	31	6
NOV.	15	30	19	4
DEC.	15	30	19	4







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Didi Malinii,  
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Dada Vacaspati,  
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Dada Kashul,  
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SECTORIAL SEMINARS:

Date: 28th Dec. - 3rd January.

Place: Adelaide.

Focus: RU, RAWA, Education.

Cost: \$50 single, \$80 family.

Date: 3rd - 6th January.

Place: Adelaide.

Focus: WWD.

Cost: Minimal. This will be conducted at the Adelaide jagrti.

Date: 25th - 29th January.

Place: Anandapalli.

Focus: DP, AJM, ERAWS.

Cost: Same as above. (Proceeds to preparing A.P. for 'D.M.C.)

Date: 20th - 24th January.

Place: Anandapalli.

Focus: G.V.

Cost: To be decided.

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